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18. The Star-woman (second version) (Martin)

There was a man who was very ugly. Nobody liked him. One night he stood where the others were playing. Looking upward he saw in the sky a pretty red star. He said, »I would like to marry her.» As soon as he had made this wish the star stood near him. The woman said, »I came because you called me.» He told her that he loved her. They were married. But after a few days they quarreled. The woman went back to the sky and the man followed her.

The Morning Star is an old man who has a big fire. His fire is cold. The star-woman was the daughter of the Morning Star. In the sky it is very cold. The father of the star-woman burned his son-in-law and ate him. His soul entered an owl called *tyustáx* which says »wek, wek, wek.»

C. THE TRICKSTER

19. Origin of the Corn

Tawkxwax sowed only one gourd in his field. The armadillo went to him and asked for a seed, but *Tawkxwax* refused to give it. The armadillo then cut off the end of his own tail, which was covered with granulous scales, and stuck it in the soil. Beautiful corn stalks soon sprouted from the ground. At that time the armadillo was the only one who had corn. *Tawkxwax* had gourds, melons, sorghum, sugar-cane, peanuts, oranges, bananas, but no corn. He called on the armadillo and begged for some grains of corn, but the armadillo refused because *Tawkxwax* had been stingy when he had wanted some gourd seeds. Besides he never gave anybody his new plants. *Tawkxwax* went for a walk to a forest. He got tired and sat down beside a *yuchan*[1] tree. He started to carve this tree into the shape of a horse. He changed the wood into a living animal. In the same way he made a saddle, reins and bridle. Then he set out on

[1] Bombaceae, silk cotton tree. The trunk has the form of a bottle; hence the popular name of the tree, *palo borracho* (drunk wood).

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horseback. The people did not know what a horse was as they had never seen one. *Tawkxwax* was hungry so he went to the armadillo's house. There he succeeded in trading his horse for corn. With the corn in his possession, he called all the men together and distributed corn among them. He taught them how to cultivate it. The people at first were afraid. Many thought the plant was poisonous. Others said it was very good food. Finally all were convinced and from that day on people have always had something to eat. Mankind is indebted to *Tawkxwax* for food.

A man who heard of *Tawkxwax's* horse went to the forest in order to carve one for himself. He carved the *yuchan* so awkwardly that he made a tapir. Thus also did men make mules and donkeys.

20. Origin of Certain Wild Plants

Tawkxwax climbed a *yuchan* and fell down head first. As he fell the thorns of the tree tore his body. He removed his stomach from his body and buried it. From it grew a plant (*iletsáx*) the root of which is very large and full of water. His intestines became lianas. Like a cow *Tawkxwax* had two stomachs. With the second he made a plant called *iwokanó*.

21. The Origin of Serpents (Pedro)

In ancient times there were no serpents. One day *Tawkxwax* found a thick rope. He picked it up but threw it away later on. After a while, thinking it might be useful, he went back to get it. He looked and looked but he could not find the rope. At last he found a serpent and thought that perhaps it might be the rope he wanted. A serpent is therefore called *niyǫ́k* or rope. *Tawkxwax* wanted see whether this new animal he found could bite so he began to tease it. The serpent did not bite him. He held fire to the mouth of the serpent until it bit him severely. The first serpent he made poisonous was the *yarara* (*hatenekwǫ́mę*). When the other

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Matacos or Noctenes

M 131 648 This tribe is also very numerous; it lives on the right bank of the Pilcomayo River, occupying the part opposite the zone occupied by the Toba, with whom they maintain friendly relations which are disturbed from time to time, especially at the time when the algarrobas and other fruits ripen.

M 797 179 A group of these Indians in times past formed a part of the San Antonio del Pilcomayo Mission, where today the Chaco Delegation is located, occupying the mission buildings. But because they are as fickle, or perhaps more so, than the Toba, Religion and the State could make little progress with such Indians.

M 131 197 648 T 186 These Indians are very numerous and in small groups extend as far as the shores of the Bermejo; their language is totally different from that of the other tribes and they hardly mix, although they maintain friendly relations with the Toba, to whom they are considered to be inferior.

M 181 578 273 Their physiognomy is overly languid; sadness can be read in their faces, and they are very miserable; nevertheless they are ferocious in war, in jealousy, or in a state of drunkenness; they injure and kill one another. Out of these considerations the women refrain from drinking to the state of inebriation in order to prevent their husbands' disorders and to hide the weapons in the event of the outbreaks which frequently occur (1).

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M [243]

1. In the drinking bouts they are the same as the Toba; they make a mead from the fruits of the algarroba, which is almost as intoxicating as brandy; they also make mead from other wild fruits; they do not make chicha because they hardly plant maize.

M 181 721 648 They are more peaceful Indians than the Toba, are not very warlike, and do not attack the houses of the whites but profit when they can from the latter's cattle, especially should a famine break out due to a lack of wild fruits.